WHAT IS THE FINAL AUTHORITY – GOD (JEHOVAH ELOHIYM) OR MEN (MANKIND)?

ACCORDING TO THE HOLY BIBLE, THE SACRED SCRIPTURE, WHAT DAY IS "THE LORD'S DAY" (REVELATION 1:10 KJB)?

Revelation 1:10 KJB - I was in the Spirit on **the Lord's day**, and heard behind me a great voice, as of a trumpet,

- **Is "the Lord's day" (Rev. 1:10) the 7th Day of the Week, also known as the Sabbath (Gen. 2:1-3; Ex. 20:8-11; Isa. 58:13; Mar. 2:27-28) of the LORD?**
- **Is "the Lord's day" (Rev. 1:10) the 1st Day of the Week (Gen. 1:5; Mat. 28:1), whom some call 'Sunday'?**
- **Is "the Lord's day" (Rev. 1:10) the eschatological day (Rev. 16:14) of the Lord Jesus' return?**

BIBLE TEXTS	ISAIAH 58:13 Various Translations	REVELATION 1's PARALLELISM
Genesis 2:1-3,4 - … God [the LORD] … day …	CJB - "... Adonai's holy day ..."	**(1) Isa 55:4 → Rev 1:5 (Witness)**
Exodus 16:23 - … the LORD … day …	ERV - "... the Lord's special day ..."	(2) Dan 7:13 → Rev 1:7 (Coming with Angels)
Exodus 16:25,26 - … the LORD … day …	EXB - "... the Lord's holy day ..."	**(3) Zec 12:10-14 → Rev 1:7 (Pierced & Wail)**
Exodus 20:8-11 - … the LORD … day …	GW - "... the Lord's holy day ..."	(4) Isa 41:4,6 → Rev 1:8 (I AM)
Exodus 31:15 - … the LORD … day …	ICB - "... the Lord's holy day ..."	**(5) Isa 58:13 → Rev 1:10 (The Lord's day)**
Exodus 35:2,3 - … the LORD … day …	ISV - "... the Lord's holy day ..."	(4) Isa 41:4,6 → Rev 1:11 (I AM)
Leviticus 23:3,38 - … the LORD … day …	TLB - "... the Lord's holy day ..."	**(3) Zec 4:2 → Rev 1:12 (7 Gold Candlesticks)**
Numbers 15:31,32 - … the LORD … day …	MSG - "... God's holy day ..."	(2) Dan 7:9,13,22 → Rev 1:13-15 (Priest)
Deuteronomy 5:12,14,15 - … the LORD … day…	NOG - "... Yahweh's holy day ..."	**(1) Isa 49:2 → Rev 1:16 (Sharp Sword)**
Nehemiah 9:6,13,14 - … the LORD … day …	NABRE - "... the Lord's holy day ..."	-------
Isaiah 56:6 - … the LORD … [day] …	NCV - "... the Lord's holy day ..."	**IMPORTANT TEXTS**
Isaiah 58:13 - … [the LORD's] … day …	NET - "... the Lord's holy day ..."	Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.
Isaiah 66:22,23 - … the LORD … [day] …	NIRV - "... the Lord's holy day ..."	Gen 2:2 And on **the seventh day** God ended his work which he had made; and he rested on **the seventh day** from all his work which he had made.
Jeremiah 17:21 - … the LORD … day …	NIV - "... the Lord's holy day ..."	Gen 2:3 And God blessed **the seventh day**, and sanctified **it**: because that in **it** he had rested from all his work which God created and made.
Ezekiel 46:1,4,12 - … the LORD … day …	NIVUK - "... the Lord's holy day ..."	-------
Matthew 12:8 - … the Lord … day …	NLT - "... the Lord's holy day ..."	Exo 20:8 Remember **the sabbath day**, to keep **it** holy.
Mark 2:28 - … the Lord … day …	TPT - "... Yahweh's holy day ..."	Exo 20:9 Six days shalt thou labour, and do all thy work:
Luke 6:5 - … the Lord … [day] …	**KJB - "... my [the LORD's] holy day ..."**	Exo 20:10 But **the seventh day is the sabbath of the LORD thy God**: in **it** thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
Revelation 1:10 - … the Lord's day …	Isa 58:13 - If thou turn away thy foot from **the sabbath**, from doing thy pleasure on **my holy day**; and call **the sabbath** a delight, **the holy of the LORD**, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:	Exo 20:11 For in six days **the LORD** made heaven and earth, the sea, and all that in them is, and rested **the seventh day**: wherefore **the LORD** blessed **the sabbath day**, and hallowed **it**.
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Mat 12:8 For **the Son of man is Lord** even **of the sabbath day**.	Mar 2:28 Therefore **the Son of man is Lord** also **of the sabbath**.	Luk 6:5 And he said unto them, That **the Son of man is Lord** also **of the sabbath**.

THE IMMEDIATE CONTEXT OF REV 1:10	TO THE LAW & TO THE TESTIMONY	THE REVELATION OF THE PATTERN
John was on the Isle of Patmos for what reasons? Rev 1:2 - … the word of God … the testimony of Jesus Christ … Rev 1:9 - … the word of God … the testimony of Jesus Christ … **It is even given in other places:** Rev 6:9 - … the word of God … the testimony … Rev 20:4 - … the witness of Jesus … the word of God … **What are these two things? No need to guess:** Rev 12:17 - … the commandments of God … the testimony of Jesus Christ. **This is found way back in the OT:** Deut 4:2 - … the word which I command you, … the commandments of the LORD your God … **When John writes "the Lord's day" (Rev. 1:10), it is in the context of "the word of God", or, God's Commandments. Well, which commandment then? John says:** Rev 14:7 - … worship **him** that **made heaven, and earth, and the sea, and the fountains of waters**. Rev 14:12 - … keep **the commandments of God** … the faith of Jesus. **John is specifically citing the 4th Commandment:** Exo 20:11 - For in six days **the LORD made heaven and earth, the sea, and all that in them is**, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. **The LORD has chosen a specific (definite article) "day". It is thus "the LORD(s) ... day", being His sabbath, the 7th day, from the foundation of the world in Genesis 2:1-3,4, where therein it is "God('s; the LORD's) ... day".**	**The "word of God" = God's commandments:** Isa 1:10 - … **the word** of the LORD … **the law** of our God … **The "testimony of Jesus" is the Spirit of prophecy (Rev 19:10):** Rev 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have **the testimony of Jesus**: worship God: **for the testimony of Jesus is the spirit of prophecy**. **Notice the two witnesses are always together:** 2 Kin 17:13 - … the LORD testified … by all the prophets, and by all the seers … keep my commandments … the law which I commanded … by my servants the prophets. Psa 19:7 - The law of the LORD … the testimony of the LORD … Psa 78:5 - … a testimony … a law … Pro 29:18 - … vision … the law … Isa 8:16 - … the testimony … the law … Isa 8:20 - … the law … the testimony … this word … Lam 2:9 - … the law … prophets … vision from the LORD. Eze 7:26 - … a vision of the prophet … the law … Mat 22:40 - … the law … the prophets. Rom 3:21 - … the law … the prophets; Rev. 1:10 - I [John] was in the Spirit on the Lord's day …	**The Apostle and prophet John receives a "vision" in connection with keeping God's word, His commandments; resting specifically on "the LORD's day" (Rev. 1:10):** Revelation 1:10 - I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, **The Law (**Lord's day**) & the testimony (**in the spirit; prophecy**):** **Look again at the parallels:** **[A1]** Rev. 1:2 "word" & "testimony" **[B1]** Rev. 1:9 "word" & "testimony" **[C1]** [Reverse] Rev. 1:10 "in the Spirit" & "the Lord's day" **[A2]** Rev. 6:9 "word" & "testimony" **[B2]** Rev. 12:17 "commandments" & "testimony" **[C2]** [Reverse] Rev. 20:4 "witness" & "word" It ("the Lord's day (Rev. 1:10)) always speaks of the 7th day the sabbath of the LORD, His holy day of His "word" or "commandments", and the "Spirit" refers to the "testimony" or "witness". Line upon line (Isa. 28:10,13; 1 Cor. 2:3), and no need for a single non-scriptural source to re-define it for anyone, but the word of God defines itself, and cannot be broken (Jhn. 10:35), and therefore, let us speak according to that truth (Jhn. 17:17) in His righteousness (Isa. 8:20; 1 Pet. 4:11). The Sabbath of the LORD (Gen. 2:1-3; Exo. 20:8-11; Mar. 2:27; &c) is always His day of rest, "from the foundation of the world" (Heb. 4).

The phrase "the Lord's day" (Rev. 1:10) cannot refer to the eschatological "Day of the LORD" (Isaiah 2:12, 13:6,9, 34:8; Second coming):

[1] John was "in the Spirit **on** the Lord's day", which means it was the present time.

[2] John is **not** merely shown the future (Revelation 1:7), but is also shown the past & **present**. While Revelation 1:7 does reveal the future Advent of Jesus (Day of the LORD, the final 1,000 years of the Great Cosmic Week of God, whose beginning and ending are separated by Jesus' 2nd and 3rd Advents (Revelation 20; Isaiah 24, &c.)), it wasn't yet taking place **the day John received the vision** (the Lord's day, the 7th day of the weekly cycle, the sabbath):

Revelation 1:19 - Write the things which thou hast seen, and **the things which are**, and the things which shall be hereafter;

[A.] past – the things which thou hast seen

[B.] present - the things which are

[C.] future - the things which shall be hereafter

[3] Jesus' actual **location** in the vision is seen to be "in the midst of the seven candlesticks" (Rev 1:13). This is the Holy Place of the Heavenly Sanctuary (Tabernacle) above (Psa 77:13; Heb 8:5; 9:23; Rev 5:6, 11:19, 15:5), where Jesus still ministered at that present time (AD 90ish) since Pentecost (AD 31; Act 2:1-3).

[4] In Revelation 1, Jesus is **not** dressed as KING of Kings and LORD of Lords, as later (Rev 19:11-16), but is dressed as the great High Priest (Rev 1:13-15) and ministering among the 7 branch candlestick of Heaven, that more of mankind might be saved by the Everlasting Gospel (Rev 14:6-12). When Jesus changes garments and comes with the clouds (angels) of Heaven in the fullness of glory, the Gospel is no longer effective, and His ministration therein ceases (Rev 8:5, 10:7).

[5] Those who incorrectly assume the phrase "the Lord's day" to mean "the first [day] of the week" in lieu of Jesus' resurrection, cannot get a weekly recurrence out of a one-time event, in fulfilment of **the yearly typological Firstfruit/Wavesheaf** in Lev 23:9-14, as made known in 1 Cor 15:20,23. Not one Gospel or Epistle, or NT (or OT for that matter) writer, calls "the Lord's day" the "first [day] of the week".

[6] The language itself, "τηG3588 T-DSF κυριακηG2960 A-DSF ημεραG2250 N-DSF", as the word "κυριακη" (transliterated "kuriake") is an Adjective - Dative - Singular – Feminine (the day "for" the LORD), thus basically used as a 'possessive' ("of", see 1 Cor 11:20, "the Lord's supper"), and **not** like the phrase "day of the Lord" (ἡμέρα κυρίου) which is in the genitive masculine (2 Pet 3:10, &c; see also so called (Origen's Hexapla) septuaginta (lxx) uses), which John calls the "great day of God Almighty" (Rev 16:14).

[7] The two phrases, refer to **differing** days:

[A.] Isaiah 58:13 - "my [the Lord's] holy day", the 7th day of the week, the sabbath of the LORD. (Rev 1:10, "the Lord's day")

[B1.] Isaiah 2:12, 13:6,9, 34:8 – "the Day of the LORD", the final eschatological climaxing day (Rev 16:14, "great day of God Almighty"):

[B2.] "The Day of the LORD":

Deut. 31:17-18; 1 Sam. 3:12, 8:18; 1 Ki. 22:25, 22:35; 2 Chr. 18:24, 18:34; Job 3:3-4, 21:30; Psa. 110:5; Isa. 2:11-12, 17, 20,3:7, 3:18, 4:1-2, 5:30, 7:18,21,23, 10:20,27,32, 11:10-11,16, 12:1,4, 13:6,9,13, 17:4,7,9, 19:18-19,21, 23-24, 20:6, 22:12,20,25, 23:15, 24:21, 25:9, 26:1, 27:1-2,12-13, 28:5,19, 29:18, 30:23,25, 31:7, 34:8, 52:6, 58:5, 61:2, 63:4, 66:8; Jer. 1:10, 4:9, 25:33, 30:8, 31:6, 39:17, 46:10, 49:22,26; Lam. 1:12, 2:1,21-22; Eze. 7:7,12,19, 13:5, 22:24, 24:27, 27:27, 29:21, 30:3,9,18, 38:14,19, 39:11,22, 48:35; Hos. 1:5,11, 2:16,18,21, 5:9, 9:5; Joel 1:15, 2:1-2,11, 2:31, 3:14,18; Amos 1:14, 2:16, 3:14, 5:18,20, 8:3,9-10,13, 9:11; Oba. 1:8,15; Mic. 2:4, 3:6, 4:6, 5:10, 7:11-12; Nah. 3:17; Hab. 3:16; Zeph. 1:7,8,9,10,14,15,16,18, 2:2-3, 3:8,11,16; Zech. 2:11, 3:9,10, 9:16, 11:11, 12:3,4,6,8,9,12, 13:1,2,4, 14:1,3, 14:4,6,7,8,9,13,20,21; Mal. 3:2,17, 4:1,3,5; Matt. 7:22, 10:15, 11:22,24, 12:36, 24:36,50, 25:13; Mark 6:11,13:32; Luke 6:23, 10:12, 17:24,30,31, 21:34; John 6:39,40,44,54, 8:56, 11:24, 14:20, 16:23,26; Rom. 2:5,16, 13:12; 1 Cor. 1:8, 3:13, 5:5; 2 Cor. 1:14; Php. 1:6,10, 2:16; 1 Thes. 5:2,4; 2 Thes. 1:10, 2:2,3; 2 Tim. 1:12,18, 4:8; Heb. 10:25; Jam. 5:5; 1 Pet. 2:12; 2 Pet. 2:9, 3:7,10,12; 1 John 4:17; Jude 1:6; and Rev. 6:17, 16:14, 18:8.

Others, under inspiration, write the "Day of the LORD" [B1,2.] like this:

"the day of their calamity" Deuteronomy 32:35	**"the day of vengeance"** Isaiah 63:4
"the day of vengeance" Proverbs 6:34	**"the day of the LORD's wrath"** Zephaniah 1:18
"the day of the LORD's anger" Lamentations 2:22	**"Day of God"** 2 Peter 3:12
"day of the LORD's vengeance" Isaiah 34:8	**"the day of vengeance of our God"** Isaiah 61:2

John, when referring to the "Day of the LORD", or the second coming of Jesus, writes:

"great day of God Almighty"
Revelation 16:14

Even the Latin of Gen. 2:2 (Deus die septimo) & Exo. 20:11 (Dominus diei sabbati), being the 7th day sabbath of the LORD is different than Zeph. 1:14 (dies Domini), the Day of the LORD.

Isn't "the Lord's day" identified as the "first [day] of the week" in scripture, when Jesus arose from the grave? No, not even once in all the Bible. Here are the supposed "first [day]" texts:

Gen 1:5 – the first day ("יום אחד"; yom echad)	**Gen 1:5** refers to the first day of the creation of this world.
Mat 28:1(a) – In the end of the Sabbath ("οψε δε σαββατων"; opse de sabbatwn)	**Mat 28:1(a)** is the closing of the still existing 7th day sabbath, or Lord's day (Isa 58:13; Rev 1:10).
Mat 28:1(b) – the first [day] of the week ("εις μιαν σαββατων"; eiS mian sabbatwn)	**Mat 28:1(b)** refers to the first (μιαν) day which begins the 7 sabbaths (σαββατων), or 49 days +1, unto Pentecost (Act 2:1). This is not a weekly, recurring, referral to the first day of the week.
Mar 16:2 – the first [day] of the week ("και λιαν πρωι της μιας σαββατων"; kai lian prwi ths mias sabbatwn)	**Mar 16:2,9; Luk 24:1; Jhn 20:1** are the exact same first day as Mat 28:1 (b). Non-recurring.
Mar 16:9 – the first [day] of the week ("αναστας δε πρωι πρωτη σαββατου"; anastas de prwi prwth sabbatou)	**Jhn 20:19** actually refers to the evening (dark) portion which begins the second day of the week (Luk 24:13-36), but still in the first week of the 7 sabbaths toward Pentecost (Act 2:1).
Luk 24:1 – the first [day] of the week ("τη δε μια των σαββατων"; th de mia twn sabbatwn)	**Jhn 20:26** actually refers to the third (inclusive) or fourth (exclusive) day of the week (the counting begun from the evening portion of the second day of the week in Luk 24:36; Jhn 20:19; being nine days (**after** 8 days) previous).
Jn 20:1 – the first [day] of the week ("τη δε μια των σαββατων"; th de mia twn sabbatwn)	**Act 20:7** refers to the evening (night) portion of the first day of the week unto midnight, in a one-time special farewell to Paul, again in another counting of weeks towards another Pentecost (Act 12:4, 18:21).
Jhn 20:19 – the first [day] of the week ("τη μια των σαββατων"; th mia twn sabbatwn)	**1Cor 16:2** refers to Paul's instructions regarding the special collection for the poor in Jerusalem because of the dearth foretold by Agabus, which was to be personally gathered at home after the Sabbath was over, on the first day of week when business was conducted.
Jhn 20:26 – And after eight days again ("και μεθ ημερας οκτω παλιν"; kai meth hmeraS oktw palin)	**Acts 2:1** is the 50th day from First Fruits (when Jesus arose from the dead (1 Cor 15:20,23)).
Act 20:7 – the first [day] of the week ("εν δε τη μια των σαββατων"; en de th mia twn sabbatwn)	
1 Cor 16:2 – the first [day] of the week ("κατα μιαν σαββατων"; kata mian sabbatwn)	
Act 2:1 – And when the day of Pentecost was fully come ("και εν τω συμπληρουσθαι την ημεραν της πεντηκοστης") [50 days from First Fruits would be a 'first day of the week']	

CONCLUSION: There is **not** one in all the Bible, from Gen to Rev (neither Moses, Matthew, Mark, Luke, John, Paul or Jesus), nor the LORD, who calls the first day of the week "the Lord's day". Yet, as we have seen, we do see many writers, including Isaiah and John, which do call the 7th day of the week, the sabbath of the LORD, the Lord's day (Isa 58:13; Rev 1:10).

Honest Commentaries to note on Rev 1:10 (from StudyLight.com)

Peter Pett's commentary makes this accurate note:

"... Sunday is **not** called 'the Lord's day' (he kyriake hemera) anywhere in Scripture ..."

Richard Chenevix Trench has stated on record, and accurately that:

"... Some have assumed, from this passage, that ἡμέρα κυριακή was a designation of Sunday already familiar among Christians. **This, however, seems a mistake** ..."

Dr. Thomas Constable likewise states the same truth:

"... The New Testament writers **never** called Sunday the Lord's day elsewhere in Scripture. ..."

Likewise, Foy E Wallace states:

"... It (Rev. 1:10) is **not** a reference to the first day of the week ..."

What about those writings of those whom some call the "ECF"? Recent scholarship shows some funny business:

Some people attempt to define "the Lord's day" (Rev 1:10), **not** by scripture, as is proper, but instead by the comments of the "ECF", rather than going back to the real "fathers"; the Patriarchs & Prophets of Scripture: like Abraham, Moses, David, John, James, Peter and Paul &c.

Pliny the Younger ("stated day before sunrise", refers to the sabbath day (Act 13:14,27,42,44, 15:21, 16:13, 17:2, 18:4; Heb 4:9; Rev 1:10) in context (Mar 1:35; 1 Pet 2:21), inferred) - http://www.tyrannus.com/pliny_let.html

Ignatius, Didache, &c - https://www.pickle-publishing.com/papers/sunday-fraud.htm

Pseudo-Barnabas - https://archive.org/details/sda-the-sabbath-in-the-epistle-of-barnabas-by-william-h-shea

Justin Martyr - https://archive.org/details/doctrine-sabbath-william-h-shea-the-justin-martyr-forgery-about-sabbath-and-sund_202301

Clement of Alexandria - https://archive.org/details/clement-of-alexandria-not-the-first-day-of-the-week

Resources & Contact Information for MUCH more detail, Bible, Study, History, References, &c

INTERNET ARCHIVE FILES: https://archive.org/details/@its_adventageous?query=sabbath

FACEBOOK MINISTRY: https://www.facebook.com/ItsAdventageous/

PEARLTREES RESOURCES: https://www.pearltrees.com/adventageous

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